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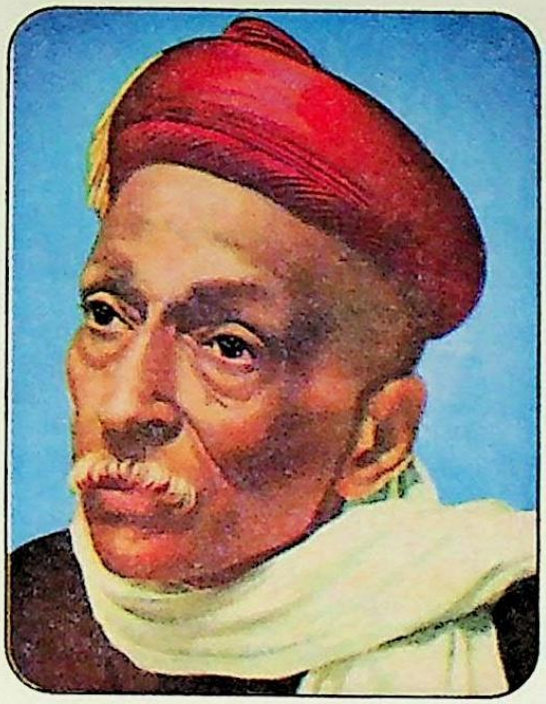

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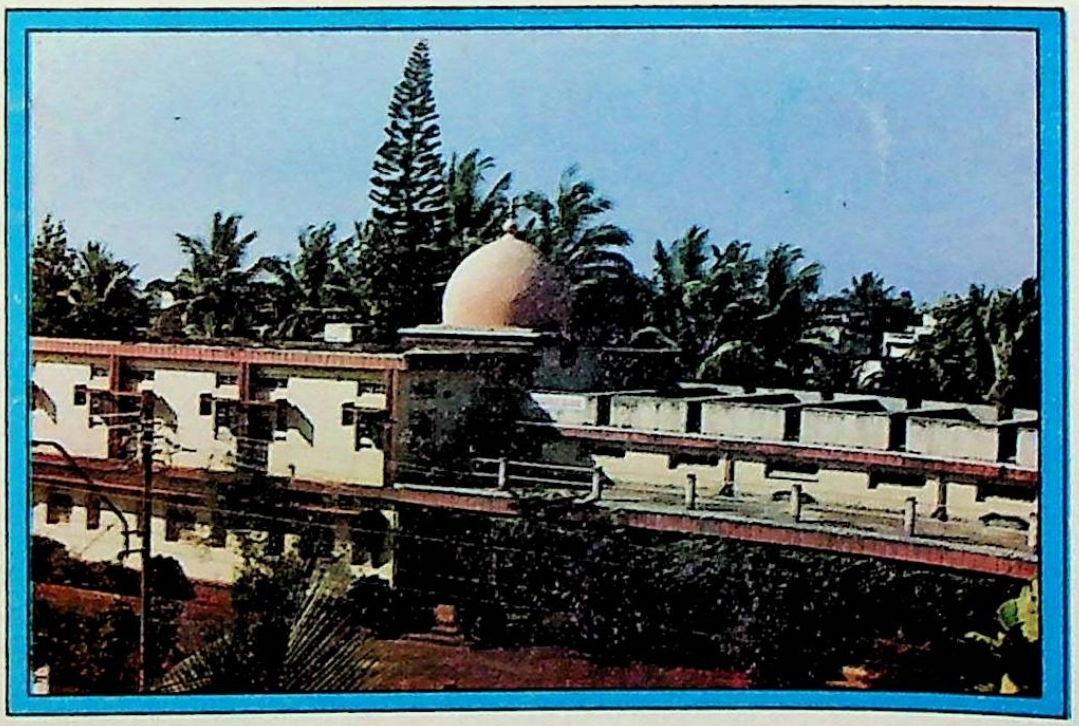
DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

Vol. XXXII APRIL-JUNE 1998 No. 3



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Editor :
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Phone : 30701

Prayer

For meditation on Sadguru

ॐ आपोहिष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महेरणाय चक्षसे ।
यो वः शिवतमो रसस्तस्य भाजयतेय नः ।
उशतीरिव मातरः ।
तस्मा अरंगमामवो यस्य क्षयाय जिन्वथ ।
आपो जनयथा च नः ।

Oh waters (of springs & rivers), you give us peace & produce food for us. (In the same way) give us protection to obtain knowledge which leads us to Realisation of the Supreme.

Like the mothers, wishing well of their children, give them milk, similarly, oh waters (of springs & rivers), give us the essence in you for our growth & welfare.

Oh waters (of springs & rivers), we pray you to remove diseases from our bodies and bestow on us the ability to procreate.

(The deities who represent) the sacred waters (condescend) to bestow us health & happiness.

Let the streams of water flow to make us free from the fear of diseases & failure of rains.

❑❑

The Candle of Divine Light !

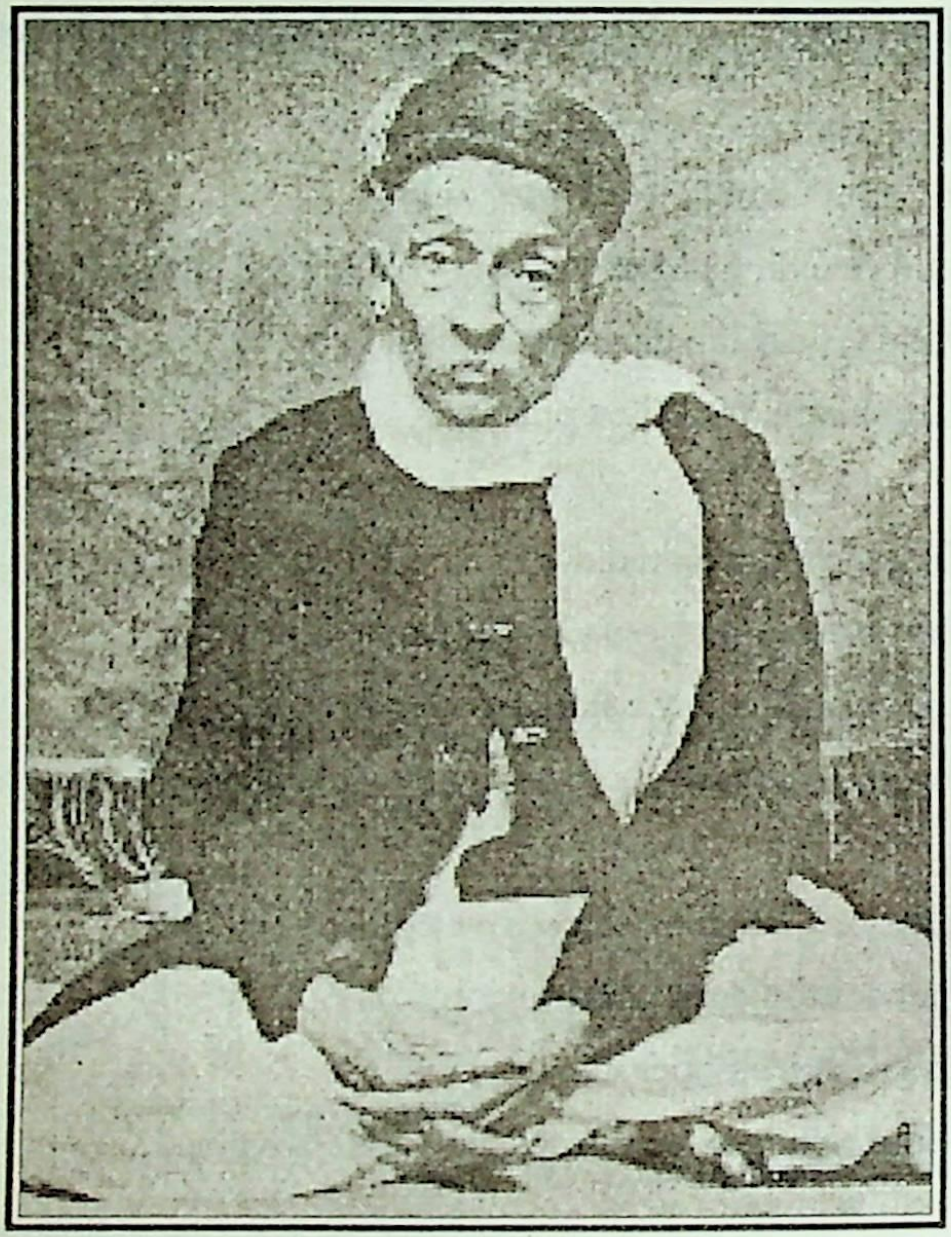
Lo ! the Candle of divine Light,
Is Lit in every heart,
Which the thick darkness of midnight,
Can never succeed to put off !

Unseen to the naked eye,
The divine light pervades the entire Universe,
And transforming itself into Omniscient power,
Directs and controls the activities of the entire Universe

What one needs is, to discover the divine light,
That is lit in each and every heart,
And thus seek ones identity,
With the entire humanity, nay the Universe !

– K. K. Adkar
Flat No. 4, S. No. 27-2-2A, Saraswati Apartment,
Hingane Khurd, Pune 411 051.
❑❑

SHRI GURUDEV DR. R. D. RANADE



Birth :
Jamkhandi
3-7-1886

Nirvana :
Nimbal
6-6-1957

Thus Spake Gurudeo.....

Morality and mysticism are very closely related. Unless there is moral progress, we cannot have the vision of God; and unless we have the vision of God, moral life cannot be complete. This is veritably a paradox of mysticism. The mystical viewpoint is higher than the mere moral viewpoint. In fact whatever is conducive to spiritual life is alone moral. All morality is conventional. *Bhakti* alone is unconventional.

❑

God's power works in us in a sense which is more than methaphorical. Our only vocation is to surrender ourselves to Him. He then moves outward to meet us and sustain us. One should invoke God with love though it is difficult. This will become possible in the company of the good. Meditation should be from the bottom of your heart. The Name of God is the symbol of ultimate Reality. The Bagavadgita also says that AUM (ॐ) is identical with Brahman (ॐ हित्रि एकाक्षरं ब्रह्म); one should be conscious of this fact, otherwise meditations just by the word of mouth becomes mechanical. One must have a passionate longing for God.

❑

I have always believed that the function of Philosophy is for consolidation and consumation of spiritual experience and it is only the acquisition of this spiritual experience which makes a man worthy of being the handiwork of God.

(Vachanamruta)

❑

The Saints by their perfect morality and devotion raise themselves to the position of God-head. Tukaram tells

us that, "Gods are Saints and Saints are Gods..... The impersonal God cannot satisfy our wants. But the Devotee satisfies all. God and Saint are merely the obverse and the reverse of the same spiritual coin. "God has to take on incarnation, and the Devotee engages himself in worldly life... the Devotee derives happiness by God; and God derives happiness in the company of the Devotees. God gives the Saint a form and a name, and the Saint increases his glory. One should surely rest in the belief that the Saint is God, and God the Saint."

And yet in a way the Devotee is even superior to God. "God is required to provide for his creation, the devotee has no anxiety even to provide for his creation, the devotee has no anxiety even to provide for himself. God has to take into account the merits and sins of people, to the Devotee all are equally good." And the Devotee by his power can even rule over God. Before the power of his devotion, no power avails, who can rule God except his Devotee? Wherever the Devotee sits, all things come of their own accord, and nobody ever dares to do him wrong. "What can be lacking to us?" asks *Tuka.* All powers have now come to our door. He who has imprisoned the demons of the world, now folds his hands before us. Him who has neither name nor form, we have endowed with a name and form He, in whom the whole universe is enclosed, is to us now as good an ant. We have really become more powerful than God, when we have once set aside all our devices.

(Mysticism in Maharashtra)

□□

EDITORIAL

सत्यं वद । धर्मं चर ।

Speak the Truth & Perform the duties enjoined on you

One of the first lessons the sages used to give to their disciples was सत्यं वद । धर्मं चर । *Always speak the truth & perform the duties enjoined on you in a responsible and dedicated manner. The question is why one should speak the truth? Because, speaking truth is natural. Speaking untruth arises out of some selfish desire or an inflated sense of ego. No healthy society can ever be built-up, whatever be the wealth available, if its individuals do not observe the first lesson of social life, namely speaking the truth. Untruths create chaotic situations, at times unimagined afflictions and grief to other members of society, waste of social energy in finding the truth when required and ultimately leads to an unhealthy society. Therefore, in the thinking of the sages, speaking the truth is the first essential factor for a healthy society. The sages who used to stay outside the society in forests, used to mould their life in such way that they were the living examples of what they used to preach.*

What is the remedy, if an individual speaks untruth knowingly or unknowingly? One is to confess & get pardoned by the proper person & if it is of a serious nature, take the ordained punishment & be done with it, such that one can continue one's life further, in a proper manner. Hiding untruths and storing them in oneself i.e., in one's subconscious mind, according to psychology, leads to a diseased mind & the man is on the downward path. His behavioural pattern gets affected. He needs treatment, which may not cure him completely.

What is the present day situation? Does our education insists on speaking truth? Our education system neglects such basic part of education, nor are there teachers who can profess truth and set an example before the students. Educational institutions, many a time, are themselves built on untruths. When the students need to go to court of law to redress their grievances, mere mechanical teaching of truth, can hardly have any effect.

The second lesson is धर्मं चर । *Perform the duties enjoined on you in a responsible and dedicated manner. This second lesson can be followed, if one has imbibed the first lesson. If one is not dedicated to truth, the second lesson is difficult to follow, though it is also essential for the health of the society.*

Duty is meant to be a general term. With reference to the social structure, the duties that used to go to the individual were broadly categorised as intellectual, warrior like, trade and assisting the above. These were based on the inherent nature of the individual. धर्म *also means inherent nature or* स्वभाव. *It was assumed that an individual selects his duty or job in the modern sense, according to his inherent nature. In modern times, to become a doctor in medicine, a surgeon, an engineer, construction manager, production manager, salesman, banker, fighter pilot etc. require different inherent natures apart from the skills needed. Wherever a man is placed due to luck or choice or some compulsive circumstances, he is supposed to do his duty in a responsible, dedicated manner, to the best of his ability; that is what is meant by* धर्मं चर ।

Nobody can gainsay that this quality in an individual is essential for the health & prosperity of the society. Once the duty is accepted, there should be no scope for envy, jealousy & other lower natures of man, coming in the way of dedication to duty.

Our present day education is a sort of training to acquire different skills to earn money and सत्यं वद । & धर्मं चर । *do not come in the way of earning money. The dictum of* सत्यं वद । & धर्मं चर । *has disappeared from the individual*

as well as public life. It is not a dictum to be studied as a part of ancient philosophy, but needs to be considered with reference to modern times, as an essential to a healthy society and the means required to inculcate these virtues upon the modern youth. If these are imbibed by youngsters, it will create a healthy society & lead it to prosperity. It has become difficult to show the youngsters of to-day a man who has lived the dictum of सत्यं वद । & धर्मं चर । *in his life, because it has become a rarity. Such a man lives in his spirit rather than in his body. For him, the body & the brain are mere instruments to follow the path of dedication, selected by him as a member of the society. Such a man is a spiritual man and is bound to attain Realisation sooner or later in this birth or some later birth.*

Such a society of individuals dedicated to the dictum of सत्यं वद । धर्मं चर । *was perceived by our sages as a single man with thousands of heads, thousands of eyes, and thousands of hands & feet.* सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । *Such a society is a divine incarnation. Such a society will always remain full of health, wealth & wisdom. No goal is difficult to be achieved for such a society.*

When we consider the thoughts of the sages, when the society was on the pinnacle of glory, we can visualise the depth of degradation to which our society has fallen. But

one need not lose courage, instead, we should put our mite to the effort to build a healthy society. The educational system needs to be revamped to include training the mind in the basic virtues. Our national leaders need to project themselves as examples of selfless dedication to the cause of national spirit & national welfare before the youth to emulate. Therein lies the path of salvation for the society & the country.

The country is passing through turmoil. But let us hope that with the efforts of all and the Divine will, it will again shine with the glory of spirituality, which is its inherent nature.

□□

It is against the big tree that the great wind strikes. When the storm of sorrow blows all around and it seems, light will be seen no more, when hope & courage are almost gone, it is then, in the midst of this great spiritual tempest, that the "Light of the Supreme within gleams".

– Swami Vivekanand

Brighter and Darker Sides of Prophecies

Genuine prophets of the world authoritatively speak the word of God and sometimes protect their ardent followers from slavery and relieve (followers') anxiety and tell them how to lead a meaningful worldly and spiritual life and in addition they illuminate the past and anticipate the future events. But there are "false" prophets and their followers who emulate external behaviour of the great prophets and misuse their symbolic signs, or dogmatically interpret prophecies and impose them forcefully on others and thereby they dupe people or make their lives miserable. Needless to say that prophecies have both illuminating and darker sides and the object of this paper is to project some of them with concrete examples.

Students of History know that the Jews were slaves in Egypt until their great prophet Moses (born in Egypt around 1520 B.C.) came to tell the Egyptian ruler to let them go. Time after time Pharaoh refused, and his country was hit by terrible disasters. At last, after the eldest son of every Egyptian family had died, the Pharaoh told the Jews they could go.

After fleeing out of Egypt, the Jews wandered in the desert until they came to Mountain Sinai between the Nile and the river Jordan. God called Moses to the mountain top and gave him the Torah : the first five books of the bible containing rules for the people to live by – The most important of these are

known as the Ten Commandments. (Breuilly and Palmer 1993 : 31-32)

Jews base their daily life on the rules which were given to Moses. These are laws about almost every aspect of daily life. Some of these laws are about such things as being honest, being generous to the poor or about health and cleanliness. (Breuilly and Palmer 1993 : 35)

The Hebrew Bible contains the writings of the Prophets such as Amos, Hosea, and Isaiah.

Amos marks a new era for religion by his special declaration that the immemorial forms of worship - sacrifices, fasts, and feasts - are sheer futility. God is to be sought not through material offerings, but spiritually in upright and generous conduct.

To Hosea love seemed fundamental in the attitude of God to Israel. Deeper than the necessity for moral retribution lay the divine love. It has been observed that Amos and Hosea significantly compliment one another; they "form a pair - law and love". (Encyclopaedia Britannica 1962 : 587)

Isaiah realized that for effecting God's purposes in the history the preservation of Judah as a kingdom was necessary. Therefore even when the numberless hosts of Sennacherib besieged Jerusalem and everyone thought that the capture was only a matter of hours or at the most of days, Isaiah felt completely assured that the city would be saved; and he told the king of Judah not to grow anxious.[1]

Jeremiah who came a hundred years later felt compelled to announce a different fate to Jerusalem. He told the kings of his time and people that it was the Lord's intention to hand them over to the power of Nebuchadnezzar of Babylon.[2]

As for the future, however, Jeremiah was s sure as Isaiah

that Jehovah after chastising his people, would restore them to his favour. Again Jeremiah too, like Isaiah, believed that Israel's future glory[3] was linked with the advent of a Davidic ruler. (Matthew 1970 : 213-14)

Although religions may encourage believers to conform to the norms and values of society, these may sometimes be interpreted as being at variance with religious principles. Under these circumstances it is incumbent on believers to challenge the established authorities and even band together to overthrow them if this seems appropriate in bringing about a society more in a line with the tenets of their religions. (Nobbs et el; 1975:301) This is one of the important prophetic functions of religion and the following case would shed some light on this.

One day when the Prophet Mohammed (1570 A.D-632 A.D) was 40, he was meditating in a cave, when he heard the voice of an angel. The angel (Gabriel) gave him some words to learn by heart-words which called people to worship one God. After sometime Mohammed began to receive further messages from God, and began to tell the people of Makkah where he was born. At this time people worshipped many different gods, and Mohammed's message was not well received. Many people thought that he was either mad or even evil, but others listened and believed in his words and began to pray to God. The non-believers made life so difficult for Mohammed and other Muslims that they left Makkah and travelled to Medina, where they founded the first Muslim Community. This is in the year A.D.622.... After a few years Mohammed was able to return with armed supporters and defeat the army of Makkah to re-enter the city. (Breuilly and Palmer 1993:25-26).

Paradoxically a brighter side of prophecy is intertwined with its darker side too. People find it extremely difficult to differentiate "true" prophets from "false" prophets. Both "true"

and "false" prophets operate similarly and both behave differently from the normal run of people and are hence regarded with an awe which is sometimes reverence for the god who speaks through its mouth piece and sometimes a mixture of pity and contempt for one possessed by an evil spirit..... Charismatic prophecy and personal "abnormality" often coincide.[4] (Wach 1944:344)

It was easy to share in, or stimulate, ecstacy, or declare, "Thus saith Jehovah"... If simpler means of inducing ecstacy failed, the temptation for use noxious drugs was great. (Encyclopaedia Britannica 1962:586).

Some "false" prophets have misused symbolic signs of great prophets. It is more easy to copy the outward conduct of great men than to understand and follow their spirit. One of the contemporaries of Jeremiah - One Hananiah - wanted to use the same symbol of the yoke which Jeremiah employed to show that he had a message from the Lord entirely different from that of the reputed prophet. To strengthen his contention prophet Hananiah snatched the yoke bars from Jeremiah and broke them, saying, "Thus says the Lord : Even so will I break the yoke of Nebucchadnezzar, king of Babylon from the neck of all the nations within two years".

To convict the king that God's blessings were on his military compaign. Zedekiah made for himself horns of iron and said. "Thus says the Lord, with these you shall push the Syrians until they are destroyed" (Matthew 1970:36-37)

Prophetic demands may be so extreme that they prevent working out of practical solutions to social problems. By making demands in the name of God, religion may make compromise impossible. (Spencer 1979:375) Some Hebrew prophets were trouble makers in their own society as they scolded their followers and urged them to reform or repent.

The fanatical prophets in the post-exilic period lingered on, distinctive by their rough mantle and leathern gridle, mouthing out oracles for superstitious... so great a public nuisance that father and mother are exhorted to slay the son turned "prophet". (Encyclopaedia Britannica 1962:586)

In Persia, Bab's announcement that the Day of God was at hand and that He was himself the one promised in Islamic scipture arouse hope and excitement to his followers.

However, the claim had evoked violent hostility - from Muslim Clergy, who taught the process of Divine Revelation had ended with Mohammed and that any assertion to the Contrary represented apostasy punishable by death. Thousand of followers of the new faith had perished in a horrific series of massacres throughout the country, and Ba'b had been publicity executed in 1850. (Baha"u'llah 1992:3-4)

Thus "genuine" prophecies have provided new vistas to human dignity and freedom and forecasting the future they have relieved anxiety.

They ("genuine" prophecies) have shown the men the way to pure morality and divinity. Blending the 'pseudo' and 'genuine' phrophecies on the one hand and the interpretation and the imposition of the "Old" prophecies on the followers and leaders of 'new' prophesies on the other, the prophecies have not only baffled, troubled, misled the people but also have caused ruthless bloodshed. Verily one wonders whether prophecies have become a boon or a curse to human civilisation.

NOTES :

1. To show how the Saint of Umadi (The SU) relieved anxiety of his followers, the following two incidences can be given.

   To celebrate Shravan Saptah a number of disciples of the SU gathered at Inchageri Muth in 1910. On Ekadasi

(fasting) day it rained cats and dogs and the Bundh nearby the Muth began to overflow in the direction of the Muth and the water entered the Muth and the followers became rather panicky. This matter was brought to the notice of the SU. The SU opened the Eastward window of his meditation room and saw the water inundating the surrounding areas of the Muth, and then he looked at the sky straight and saluated and sat for meditation. Immediately the Bundh broke open and the level of water in the Bundh came down. (vide for details Deshpande M 1964:55, Kulkarni, 1955:228-29)

At Inchageri the mother of Gurudeo Ranade told the SU all details about the disease of the brain of her son and began to weep. Then the SU, looking at the Spiritual Form in his front assured her with these words : "Don't you worry Mother ! Your son need fear no death for sixty years. He has to carry on a great mission of the Lord". (Vide for details Deshpande 1981:80. Desphande 1963:135)

2. Great prophets and saints can forecast the future events. Ezakiel made the design of a beleaguered city with siege - works built, mounds raised camps pitched battering rams all around. This was to show that Jerusalem was sure to be so attacked by Nebuchadnezzar. (Matthew 1970:37)

The SU in 1907 at Jamkhandi intimated to Sri Nagappanna (the grand son of the saint of Nimbargi) that young Rambhau Ranade (Gurudeo Ranade) would convey the glory of the saint of Nimbargi beyond the seas. (vide for details Desphande 1963:19-21. Deshpande 1981:46-47)

3. Swami Vivekanand, Aurobindo, Gurudeo Ranade have written about the future glory of India. (vide for details Dabade 1997:26-27)

4. Soon after the demise of the SU his lady disciple - Hyamavva

began to spread the false news that the SU would come again in the physical form at the appointed time in Basavan Bagewadi. (vide for details Dasram 1982:128-29, Kulkarni 1995:140)

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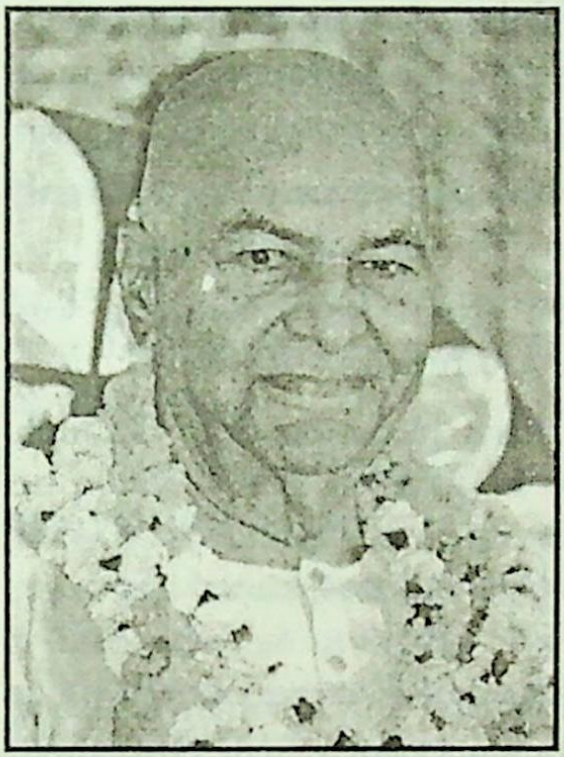
❑❑

Pujya Shri H. W. L. Poonjaji Maharaj

His Brief Biography and Teachings



I came in contact with a dynamic sage whose name is Shri Hari Wansh Lal Poonjaji.

I had his first darshan on 16th March 1980 at Londa in Belgaum District.

When I saw him for the first time I came to know that he is tall about 6' ht., of age around 70 Yrs., yet appearing young. His personality was dynamic. He appeared to be robust, handsome, fair, having round face with redish colour (Europeon type). His eyes were sharp and piercing. His look was lovely and soothing. His face was lustrous. He was always calm and cheerful.

I was very much impressed to see him and was very happy and felt that he is my 'Guru' and that my purpose of coming over to him will be fruitful.

I prostrated and told him the purpose of my coming over to him and requested to instruct me what Sadhana is to be done to realise my Self. To this, he told me that he does not teach any

Sadhana, and asked me to remain thoughtless. I did not understand what he said. I asked him some questions to which he replied satisfactorily. I kept silent, looking at him, face to face leaving everything unto him, having an attitude of surrender. He gazed into my eyes in such a way that I could not see him face to face any more and automatically the eyes were closed. I was dragged into deep meditation. Mind became calm due to his soothing gaze, though it appeared to be like a fire in the beginning. Peace was penetrating throughout the body and I felt that some electricity is flowing through the body, especially through the back portion. I was helpless. But happiness prevailed. I was not feeling to get out of this state. I don't know how much time I was in that state. May be for an hour or so.

Then he waked me up. I opened my eyes, prostrated and sat before him.

Thus my first impression about his dynamism was confirmed and I felt very homely to remain with Him.

Later, I came to know that this is 'Initiation' only. Though I did not ask for Initiation, nor he told me that I would be Initiated, it was done with. I felt his immense kindness and Love in the first meeting only, though I did not know anything about him.

On enquiry, I came to know that Shri Poonjaji Maharaj was a disciple of Bhagawan Shri Ramana Maharshi of Tiruvannamalai, Tamilnadu State, with whose grace he was realised.

Further, I had a contact with him for about 19 years, till he discarded the body at Lucknow on 6th Sept. 1997 during which time I could know much about him as to how he had to struggle to get a Guru, how he did intense Sadhana and how he was realised. He also solved all my doubts from time to time.

Now let us go in detail about his life and struggle he made, which is very interesting, inspiring and enlightening.

Before this I wish to make it clear that, being an engineer, I may not be able to narrate his biography as a journalist could narrate. However an attempt has been made to putforth the facts in my own words to the best of my knowledge and hope that readers will make them sweet.

Brief life Sketch of Shri Poonjaji Maharaj

Shri Hari Wansh Lal Poonjaji was born on 13th Oct 1910 in the western part of Punjab (i.e. at Gujran Wala) which is now is Pakistan. He was closely related to a great Hindu Saint of North India - Swami Ramatirth, who was his maternal uncle.

Since his childhood, he had no thought, other than the thought of God. He was a staunch devotee of Shri Krishna. His devotion grew intense when he grew older. He experienced his first Samadhi at the age of Nine. When he was eleven years old, he was very much impressed when he saw the photo of Bhagawan Shri Buddha. At the age of fifteen, again he was deeply immersed in Meditation.

He was married at the age of 20, against his will. He has one son and a daughter.

He joined Army in the Indian Defence Academy Forces at Dehradun as an officer. As he was not able to perform his spiritual practices of Puja, Mediation, Japa etc. to his satisfaction, he resigned his Commission.

He then returned home to face the wrath of his father.

In fact, he was in need of a spiritual Master to consumate his love affair with Krishna. Though he wandered for years throughout India and contacted many well known sages like Swami Shivanand of Rishikesh, Tapovan Maharaj etc. he could not meet any one who knew God and who could show him God. Then he returned to his father's house at Faisalabad, disillusioned and disappointed.

Shortly, on one day, he saw a Sadhu at his door asking for *bhiksha* (food). He invited the Sadhu and gave him food. Then he narrated his entire story and practices he was doing and asked him whether he can show him God. If not, does he know any one who can show him God.

To his surprise he (Sadhu) answered positively saying "Yes, I know a person who can show you God. If you go to him, everything will be alright. His name is Ramana and stays at Ramanashram, Tiruvannamalai". The Sadhu gave him the address also and details as to how he should go.

In the meantime, to his surprise, he got an appointment at Madras. Before he joined his job, he met Bhagawan Shri Ramana in 1944 at Tiruvannamalai within a fortnight or so from the date the Sadhu visited his house for food.

Wher he went to Ramanashram, he entered the hall and was rather surprised and upset also, to see Bhagawan sitting on Sofa, who was no other than the Sadhu who took food in his house, but did not disclose his real identity and show him God then and there only rather than calling him at Tiruvannamalai for such a long distance.

He did not feel like remaining there any more and was prepared to leave the Ashram. In the meanwhile one of the resident of the Ashram accosted him. On enquiry he came to know that Bhagawan did not move from this place since 48 years i.e. from 1896 when Bhagawan came here first. Hence, it means that, Bhagawan managed to manifest at Punjab with his yogic powers, while his physical body was at Tiruvannamalai. He then remained in the Ashram.

Poonjaji's first interview with Bhagawan Shri Ramana Maharshi

Now let us, look at the interview with Maharshi, which is very interesting.

Shri Poonjaji sat in front of Maharshi and asked him -

"Have you seen God? And if so, can you enable me to see Him? I am willing to pay any price, even my life, but your part of bargain is that you must show me God".

"No" answered Shri Ramana Maharshi and further said *"I cannot show you God or enable you to see God because God is not an object that can be seen. God is the subject. He is the seer. Don't concern with the object that can be seen. Find out who the Seer is? You alone are God".*

Shri Poonjaji was not satisfied with the answer. However after conclusion of the words of Maharshi Shri Poonjaji narrated what he felt :

"Maharshi looked at me and gazed into my eyes. My whole body began to tremble and shake. A thrill of nervous energy shot through my body. My nerve endings felt as if they were dancing and my hair stood on end. Within me I became aware of the Spiritual Heart. This is not the Physical Heart, it is instead the source and support of all that exists. Within the Heart, I saw or felt something like a closed bud. It was shining and bluish. With the Maharshi's looking at me and with myself in a state of inner silence, I felt, it would be more correct to say that something that felt bud like opened and bloomed within me in the Heart. This Heart of my Heart was neither inside nor out of it. I can't give more description of what happened. All that I can say is, in the Maharshi's presence and under his gaze The Heart opened and bloomed. It was an extraordinary experience that I had never had before. It totally surprised me when it happened." - Poonjaji.

Despite this experience he was not satisfied with Maharshi as his thought of seeing God was not dispelled. He then went to Madras and joined his new service.

He continued his practices vigourously. He had frequent contacts with Maharshi for a period of about 3 years (till 1947).

After doing intense *Nama Japa,* one day in the early morning at 2 a.m. he had a Darshan of shining forms of Rama, Laxmana, Sita & Hanuman. He was surprised to see Rama and others when he was taking the name of Krishna constantly. He did not understand as to why it so happened. So when asked, Sita told him that she came here to see him from Ayodhya as Hanuman told her that there was an ardent devotee (Poonja) of Krishna at Madras. Then all these forms disappeared.

From that day he could not repeat the name of Krishna any more, nor he could do any usual practices. However he was feeling quiet inside. Though he contacted many welknown persons at Madras his doubt was not cleared off by any one.

Lastly he came to Maharshi, on the firm belief, that he was the only competent authority who could clear off his doubt. He narrated what happened to him (to Maharshi).

Maharshi asked him some questions as to how he came to Tiruvannamalai from Madras and on to the Ashram. After getting replies from him, Maharshi explained the implications as follows :

"The train brought you to the destination. You got off it, because you did not need it any more. It had brought you to the place you wanted to reach. Likewise the bullock cart. You got off it when it had brought you to Ramanashram. You did not need either the train or cart any more. They were the means for bringing you here. Now you are here. They are of no use to you."

"This is what happened to your Sadhana, your Japa, your reading and your meditation which have brought you to your spiritual destination. You don't need them any more.

You yourself did not give up your practices, they left you of their own accord because they served the purpose. You have arrived" said - Maharshi.

Poonjaji further records : "Then he looked at me intently. I could feel that my whole body and mind were being washed with waves of purity. They were being purified by his silent gaze. I could feel him looking intently into my Heart. Under that spellbinding gaze I felt every atom of my body was being purified."

A process of transformation was going on. The old body was dying atom by atom and a new body was being created in it's place.

There was a sudden impact of recognition as I became aware of the Self. The silent gaze of Maharshi re-established me in that primal state. This time it was permanent."

"I got up and prostrated Maharshi in gratitude" said Poonjaji.

This is how he was realised after a long struggle.

After his retirement in 1966 from the household responsibilities, he travelled extensively throughout India and the world teaching small groups who were interested in Maharshi's Teachings. Occasionally he lived a life of a Sadhu in Himalayas. For most of his life, he was unknown in the spiritual world.

When it was difficult to travel due to bodily ailments, he stayed at Lucknow only since 1991 or so, till he gave up the mortal body.

Since then his name spread all over the world, and hundreds of devotees, mostly foreigners gathered in "Satsang" for knowledge. They did hire a Satsang Hall also at Indira Nagar, Lucknow where he used to conduct the Satsang regularly. He was popularly known as "PAPAJI" by the foreigners.

Finally he gave up his mortal body at Lucknow on 6th Sept. 1997, after little illness. This day was auspecious being

Ganesh Chaturthi day. *He is however eternally alive.*

His message of teaching is simple - "Who we really are, is pure consciousness in the absolute here and now, already free, always free, our fundamental nature is freedom; we need only realise it."

Teachings of Shri Poonjaji Maharaj

During 17 years of my contact with Shri Poonjaji Maharaj, I could understand what he wanted to tell the seekers of Truth through several medias.

He lived his entire life after Realisation in "Truth". His living was his Teaching. He was clearing the doubts of devotees - that was also Teaching. He was giving guidance, directions through letters. In personal contacts also some instructions could be noticed. He was conducting the "Satsang" at Lucknow wherein many foreigners and a few Indians also took the advantage of his Teaching. His remaining in silence was also Teaching.

I found that "He Himself" was "Teaching". Bhagawan Ramana Maharshi also said "Silence is dynamic Teaching". I feel Poonjaji Maharaj is another form of Bhagawan only.

There are also some cassettes, recorded by the foreigners, from which one can know what he said.

Now, one by one, I shall give a brief account of his Teaching so far as my understanding and experience goes with my little intellect.

(1) Teaching through letters received by me from time to time.

i) In one of his letters he replied that : "My way of Teaching is not reading books. Meditation for half an hour is not enough. You have to do it for 3 hours daily. Though you may meditate till 80 years of life, it will not serve the purpose, as you will have continuous thoughts.

So try to keep yourself without any thoughts for a minute in a day, which is sufficient.

Our method is to remain thoughtless as your nature is Meditation. Remain thoughtless throughout."

ii) In another letter he says - "Try to keep quiet and look where from the thoughts arise and stay there as far as possible.

Slowly, the outgoing tendency of the mind will be arrested and will change the direction inwardly and the mind will for the first time see the Beautiful Queen in front of him ready to embrace the new comer and will unite with her."

In another letter he says -

iii) "Watch the working of the mind, how rise, how stay how disburse. The main hurdle is, (he says) too much attachments with the things that are not abiding in nature. So far as too much attachment is there nothing works."

The above practice should become effortless."

iv) "Don't entertain any fear as the mind does not like it's killer.

All alone enter the gate and stand face to face with the beauty of your own face, you never witnessed before.

When the mind is deluded, no man can awaken to his own nature. One has to seek an expert Teacher to know how to enter in the Realm of his Father.

It is never found in arguments, reading scriptures, rituals or incantations.

Keep the mind in good shape, and that is all one has to do. So easy. Is it not?"

Shri Poonjaji Maharaj did not write any books. He was not in favour of establishing any Ashram for giving training to the seekers though many devotees came foward to contruct the

Ashram, as He did not want to come back to wordly affairs, once he renounced that life long ago in his early age.

Once he told me "Mr Hukeri, I do not want any mob, only a few earnest seekers will do. I do not write anything as there are lot of books viz Vedās, Upanishads Bhagavat Geeta etc. having elaborate knowledge of teaching. I do not teach any thing new. To know the implications contained in the above scriptures, "Guru" is needed. And such destined devotees, requiring final touch, will surely come to me."

He was very prompt in giving replies to letters. He was very happy with the student responding to his teaching and showing progress. His grace was always there . He was lovely and soft. He had a quality of admiring the students showing progress, for their upliftment.

Once a student goes to him and accept him as a Guru, it is impossible to escape from his grip.

(2) Teaching through Satsangs

I had been to Haridwar and Lucknow also, twice and stayed at the feet of Shri Poonjaji Maharaj. To remain with him was a pleasure as if it was a "Gurukula". A number of devotees were also there, especially foreigners, to ask the questions and get their doubts cleared off. Many devotees were camping there only till their work was over.

Foreigners from all over the world viz. Chicago, Hawai, Washington and other places in United States of America, Paris and others cities from France places like Brucells, Rome, Dublin etc. from Europe likewise from Canada, Australia, Japan, South America etc. had come.

He was familiarly and popularly known as PAPAJI by all foreigners.

I do not want to give the details of all our trips as it will be elaborate. Only I would like to give the details as to how 'Satsangs' were going on at Luckow at the feet of Poonjaji Maharaj as observed by me during my visit to Lucknow in Oct. 1991, on the eve of 82nd Birth Day of Maharaj.

The brief findings of the 'Satsang' are as follows :

Initially the 'Satsangs' were going on in the Bungalow at Indira Nagar, Lucknow where Shri Poonjaji Maharaj was staying. In the beginning the hall in this Bungalow was sufficient which could accommodate about 80 people at the most. When the number of devotees was increased in hundreds, some of the interested foreigners, who were staying there for a long time, hired another accommodation just near the residence of Maharaj. 'Satsangs' were being conducted regularly for 5 days a Week and many could take it's advantage.

Shri Poonjaji Maharaj once told me the real meaning of "Satsang."

Generally 'Satsang' means association with good people. No doubt, association with good people will give peace of mind. But Maharaj told me that 'Satsang' means association with your "Own Self" which is nearest and dearest to one and all. It means you are to always remember "Awareness" in you which is all existance, your own Self.

The outline of the function of 'Satsang' is given below.

The SS (Satsang) was to commence at about 9 a.m. and was to continue upto 1 or 2 p.m. However if any one (genuine) wanted to ask any questions, he was permitted to see him in the afternoon or evening.

Many devotees were found to be curious, ardent and devoted to Maharaj. Rarely, Indians came to him for freedom.

Devotees used to be present in the Satsang hall half an hour earlier to commencement of Satsang. They were eagerly waiting for the Master to come. He was being addressed as 'Master' by foreigners. He was coming in time to Satsang.

Newcomers were permitted to sit in the front row to enable them to ask questions face to face.

Devotees were permitted to ask questions either orally or in writing.

When Master was coming at the appointed time in hall, all used to prostrate before him and take their seats. The foreigners used to sit like Indians on carpet/mat except a few, who used to sit on chairs, being not accustomed to sit on mat. The hall would he quiet - having pindrop silence.

The Satsang was to commence with Master's welcome to all and - Hari Om.

Then the questions, which were written on papers, were read and replied with explanation by the Master till they are convinced. Even cross questions were also permitted. Similar with the oral questions also, which were also replied.

The conversations were, sometimes, Tape recorded. At Times Video Cassettes were also taken to have the live commentary of the Satsang.

If students were more in numbers, 2nd session of S.S. was also taken in the afternoon. The Master was so busy that he had no rest when the devotees were many in number.

The entire hall would be filled with sweet fragrance, peace and happiness.

Since 1991 or so Master became very popular at Lucknow and devotees came in flocks in Hundreds to take his advantage. Prior to 1991, he was not so popularly known except that he

was moving in small groups of people who came to him to know the truth.

Now let us see how miracles happen during the discussion with the Master which are worth remembering.

His ways of Teaching were mysterious. Whatever little he spoke was appealing to the devotee. Sometimes reflection was also found on the face of the devotee.

His words, look, mere presence used to transform current in the devotee (advanced) who was seen to be reflecting by the word of the Master in such a way that the devotee used to burst into tears of bliss and laughter due to Enlightenment. Many times it so happened that the devotee started laughing for such a long time that it become uncontrollable due to opening of Heart. When one laughed, others were also affected and the whole hall was to burst into laughter creating blissful atmosphere. The scene was worth seeing and appealing to Heart.

It was due to the reflection of the "Word" of The Master during question answer hour. Sometimes such conversations were Tape recorded and when the tape was played all the talk was repeated except the word which used to vanish on its reflection. Even the devotee when asked which of the word was reflected, was unable to tell as that word was no more there on reflection. That is why it is said that one word of The Guru is sufficient to the advanced ripe disciple to 'Blast his Ignorance'.

Photos were also taken in such circumstances to see the blissful faces of the devotees on Enlightment. Such photos are available in Albums at Lucknow.

Even I had such wonderful experience at Haridwar at the feet of Gurudeo. All this is 'Gurukripa' only.

3) Teaching through Satsang from available recorded Cassettes

I have heard some of the cassettes of "Master in Lucknow" from time to time and brief findings/teachings of the Master are as follows.

(Reference : Tape No. 154, 169, 174, 175, 185, 188, 202, 203, 207, 208 of April, May, June 1992 - named "Master in Lucknow")

Note : Master explains to the devotees like a Mother to a child - so simple - so clear - repeated instructions which are most appealing and reflecting. His explanations / talk is treated as Teaching.

Findings - Teachings

1) If you simply abide in your 'Sadguru' who is seated in you, listen to Him. He will guide you. This is my experience. I will not speak without my experience.

2) You must taste 'Honey' and not merely read the books and understand intellectually.

3) Longing must be intense. To get such longing or intensity it is very difficult. Such people can be counted on fingers only.

   Master quoted here the examples of Saints - Meera, Kabir, Tukaram, Namdeo, Chaitanya Mahaprabhu.

   They had intense desire and urge for Liberation.

4) I want only a few people with intense devotion, longing and serving the master. Let them be 5 only who want to be free. I do not want any mob.

5) Inward journey, destiny and destination are one & the same.

6) No getting is got.

7) Buddha speaks of many lives to be spent in different countries, different places, different situations, different forms to get 'Instinct' or "Desire" for "SELF

KNOWLEDGE" or Freedom which is not easy.

Bhagavat Geeta also speaks the same -

प्रयत्नाद्यतमानस्तु योगीसंशुध्दकिल्बिषः ।

अनेकजन्म संसिद्धस्ततो याती परां तिम् । (Chap. 6-45)

8) I wandered, searched for a Teacher for a long time who could tell me how to be liberated. But was disappointed. Even I left my job. Wandered throughout India.

Lastly I met Bhagawan Ramana Maharshi who enlightened me.

9) There is no real happiness in worldly affairs as there must be an object for happiness for worldly people.

But this happiness of which I speak, has nothing to do with the subject and object. This is the last rung of the ladder.

10) You are not supposed to be happy with the mind. Happiness is something - Being - Our own self - Bliss.

11) Many people do not understand the conversation as they do not belong to *Satvic Vritti* (सात्विक वृत्ति)

12) The nature of 'Self' is Silence, Love and Beauty.

13) Mind - It is stubborn, arrogent, does not give peace. When it is attached to sense objects it is enemy. When detached - it is friend.

If you have Drunk this wine which you have never tasted before, you would come to know what it is, says Kabir.

14) Master quoted the verse from Bhagavat Geeta.

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौंतेय वैराग्येण च गृह्यते ॥ (Chap. 6-35)

The control of mind, which is just like an air, can only be done by constant practice and detachment.

15) Senses are turbulent like horses haunting for pleasures becoming victims to beautiful things. Bring back the mind to inner Bliss which is inherent in you.

16) Look at - watch and see - wherefrom the mind arises. One day it will vanish.

17) When you think that you are compassionate, it is not compassion. When one is realised, he can be compassionate.

18) No Sadhana, no Teaching, no Meditation is taught by me. Remain in the Self.

19) As per the teaching of the Bible one can go to Heaven only after death. This is not our Teaching.

According to us, you are always free here and now. Take out the fear of Hell from the Religion and punishment or reward after death. Then you will know that you are free.

Freedom is not taught in any Religion. We know the outcome of our Religion since 5000 years. Love, Peace and Freedom do not touch any Religion.

20) Satsang is Beautiful. When you understand, practice and experience, then ask questions. Do not read books only and ask questions.

21) Master told about offering :

He quoted the verse from Bhagavat Geeta.

पत्रं पुष्पं फलं तोयं यो मे भक्त्याप्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ (Chp. 9-26)

He explained the meaning as :- When you go to Master, be humble, calm, salute, bow down with love.

Offer him flowers, fruits. If not possible, offer him leaves. If this is also not possible, then offer him water with love, devotion and surrender.

Serve him. Then he will melt like wax. Then ask

questions. He will then answer all your questions and dispel your doubts.

22) Who is not beaten by Samsara which is the infinite ocean? From it - wave - mind - 'I' springs. Then desire. When 'I' springs all else springs.

When 'I' is there it is arrogance, wickedness, confusion, stupidness. When 'I' dies peace is there - only peace.

23) In West 'Ego' is mistaken for the 'Self'.

24) Everything that goes to memory is garbage.

25) West speaks of Church, Hell, Heaven. There (in west) food, sleep and sexual enjoyment is taught.

आहार निद्रा, मैथुनंच.

Even the animal has season for the sex. What about human beings?

Whereas here Freedom is taught.

26) I have found 'Myself' - only The 'Truth' which I reveal to all throughout my life.

27) Silence, emptiness is perfect.

Keep quiet, do not do anything and 'Watch'.

28) When Ego rises, everything rises, she dances with demons, lust, anger, greed, hatredness, fear and what not.

This is death. It is a grave yard. Such dance is going on in this world since ages.

When Ego subsides, everything subsides here and now.

29) You are not asked to go anywhere. Remain as 'Awareness' and 'Bliss' here and now.

Abide as 'SELF' and be Free. All is Bliss

Questions by devotees and answers by Master.

(From the book "Papaji' - Interviews and reflections' 1992 Edn - by Catherine Ingram.)

30) Q - Poonjaji, What is Freedom?

A - Freedom is to know your own fundamental nature, your own 'Self'. Nothing else. Easiest of all. Without your thinking, is freedom. (Page 7)

31) Q - And what is that 'Self'?

A - This is indescribable. It is not intellectual, nor even transcendental. Think of one without even the concept of two. Now drop the concept of one. (page 8)

32) Q - You always speak of surrender. Surrender to what ?

A - To that source through which you speak, through which you see, through which you breathe, through which you taste and touch, through which this Earth revolves and the sun rises, through which you have asked this question - itself. Everything happens through that consciousness to which even emptiness is housed.

That Supreme Power which is beyond the beyond - Your own Self - to that you have to surrender. (Page 8)

33) Q - What is Mind ?

A - Never mind (laughing). Show me the mind. You have used the word "Mind". No one has seen what the mind is. Mind is thought existing as subjects and objects. The first wave is 'I', then "I am", then "I am this - I am that" and "this belongs to me". Here the mind begins. Now you keep quiet and do not allow any desire from the source. Just for this instant of time, don't give rise to any desire. You will find you have no mind and you will also see that you are somewhere indescribable, in tremendous happiness. And then you will see who you really are.

So when you enquire, "Who am I"? this will take you home.

First reject the "Who", then reject the "am". Then

you are left with. 'I'.

When this 'I' thought plunges, to it's source, it ceases to exist and finds 'Being itself'. There you can very well live without mind. If you do it practically. You will find that something else will take care of all your activities more wisely than the mind is doing, for those who are using the mind.

I believe that if you keep quiet leaving upon the, Supreme power to take charge of all activities, then you will see how to live with all beings.

The one who knows himself, will know what it is to the animals, plants, rocks everything that exists.

If you miss Realisation of your own Self, you have not known anything. (Page 9)

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The Satsang is so Blissful that one does not feel like getting up or leaving the Master. Such is His *Mahima.*

One should take a chance to remain with the "Guru" and then only he will come to know what "He" really is.

He is both Mother and Father and the Saviour from the bondage of miserable Samsara.

Words have no capacity to reveal the real nature of the 'Guru'. One has to experience himself.

This writing has come up with the inspiration from the Master.

To, such a Mahatma, who is eternally alive as my 'own self', I prostrate.

Hari Om.

– B. V. Hukeri
Retired Engineer, Indira Niwas,
Azam Nagar, Belgaum.

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Transcend Human Imperfection for Projection of Your Best Image

Self-help and Self-surrender are the chief teachings of all religions and philosophies. How are we to reconcile these two apparently contradictory ideas? The answer is we can reconcile them by 'Transcending Human Imperfection'.

In one phase, we look upon God as a separate Being. He is the Creator and Preserver, the real Father, and we surrender to Him. In the opposite phase, we rise above the plane of the lower self and realize our identity with the Supreme. In either case, whether we see "that truth", within ourselves or outside ourselves, we "Transcend Human Imperfection". It is all God.

When we are convinced that God is the only Doer, the only Guide, that all the power, which we possess, comes from him and that we are merely instruments in his hand, *we attain freedom, even in this life,* and nothing can overthrow us. BUT, THE LOWER EGO OR the UNRIPE EGO, IS VERY DELUDING. *This brings misery and misfortune.* On the other hand, the ripe ego, which springs from our higher nature, liberates us and leads us to surrender ourselves, wholly to God.

"When the fruit grows, the petals drop off, of themselves. *So, when Divinity in you increases, the weakness of humanity or your lower ego, vanishes."*

Our first conception of *"I-ness"*, comes through birth and environment. We are born in a certain family, with certain

name and position and we measure our whole importance by these. *Then, we give less attention to physical relations* and "I-ness" arises from one's identification with oneself. (We should try to forget or, *atleast pay less attention to physical relations.*) But, when one's bodily energies become less, one realizes the Supreme Power. The more clearly, we see God working everywhere, the more easily, we shall be able to "Transcend Human Imperfection", and, our best image will be naturally projected.

Once we realise the working of God in all things, it is easier to focus our thought, mind and heart in absolute unison & then we shall find high ideals rising within us spontaneously. The things that belong to the lower levels will touch us no more. Spirituality is something, we evolve within us and after we have evolved it, we are the first to benefit, because *our life gets transformed, and others also benefit by it.*

We are the same and yet we are not the same. We have the same hands and feet, but they are put to better use. We have the same mind and heart, but they are filled with greater ideas and ideals. *We are greatly transformed. A Transformed person depends on his own inward strength.*

He, who desires his action to be fruitful, will study his deeper nature. He will find it wiser to pause a few moments before acting. Transformation will not be possible for those who try to shirk and shun everything that is disagreeable. *If we keep on avoiding what is difficult, we shall never go one step forward.*

Further, when we have absolutely transformed ourselves, there is no question of calculation of uprise of anger, *because our mind has no longer place for anger or evil.*

Transformed person has surrendered himself wholly to the Highest. There is no darkness in his heart. *A Transformed*

person is the only Enlightened one. He is not and *he can not be unfeeling man* but he has acquired *Equanimity* and hence he is everytime able to transform *bad into good, to the best of his abilities.*

A man may use high-sounding words but may lack in the fundamental principle of life. People may not have mercy for you, they may not employ your services, but if time comes, you do not act in those calculating ways. Never, never forget that you are frail human being. While as a transformed person, you depend on your inward strength *never forget that many a time, mind is strong but the flesh is weak. Even the best transformation has a limit.*

Follow the 'Zen' Principle. When you have done your best, *remain disinterested, even in Him. Follow His principle.* That is Transformation. And that is Enlightenment.

– Shri. Suresh M. Parulekar
1137/7, Model Colony, Pune - 411 016.

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Virtue

Each age, it has been said, exhibits its own particular virtue. The Greeks, for example, regarded measure, order or Harmony as their Chief virtue. The Christians regarded charity as supreme, the middle ages insisted upon chivalry as the greatest virtue. When we come to the 18th century, we find that the virtue of age is the virtue of Benevolence. In the 19th century stress was laid on Equity..... Finally coming to modern period Sidgwick, in his distinctive doctrine of philosophic Institutionalism, reconciling the claims of egoism and altruism and green with his budding doctrine of selfrealisation..... be regarded as the chief lamp-posts of present-day ethical thought.

– *Dr. R. D. Ranade*

in Pathway to God in Hindi Literature PP 90-91

गुरुराजो दयार्णवः ।

दोषपूर्णो मनुष्योऽयम्
निर्दोषो हि महाप्रभुः ।
येनेदं निर्मितं विश्वम्
यल्लीला तस्य कथ्यते ॥१॥

किन्तु एषो न दृश्यन्ते
पामरैश्चर्य चक्षुषा ।
यत्रापश्यं दिव्यचक्षुः
दीयते देवमानवैः ॥२॥

तेषोमेको राघवेंद्रः
गुरुराजो दयार्णवः ।
भज तं भक्तिभावेन
दर्शयन्तं महाप्रभुम् ॥३॥

- व्यं. ल. जोशी
वेणुग्राम

Gururaja, an Ocean of Campassion

(Transliteration of one of my Sanskrit Poems)

While sinful is this man
Sinless is the Lord Almighty
Who has created this universe
Which is said to be His *Leela*

But He is not seen by us
With our ordinary eyes
For which divine eyes are required
And they can be given by Godly persons.

Raghavendra is one out of them
Gururaja, an ocean of Compassion
Worship him with full devotion
And he will lead you to the Lord Almighty.

– V. L. Joshi
1165, Indra Prastha, Konwal Galli,
Belgaum-590 002.

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Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

(Continued from last issue)

So according to Shri Gurudeva Jīvan-mukti or liberation-while-alive consists in the vision of the Vastu or the Form of God. When you have seen this form that vision itself constitutes jīvan-mukti. Further, to have the vision of the un-visualisable Form of God is to experience bliss, ecstasy, beatitude. Quoting Cidānande Shri Gurudeva says, "When I saw that un-visualisable Form, I was tempted to fall into the sleep of ecstasy, 'kāṇada rupave kāṇutale nā kāmisi, malagideno.' Being un-visualisable, it is not easy to see that Form. But I saw it and I fell into the sleep of ecstasy." Shri Gurudeva remarks that non-satiation is the very nature of this kind of ecstasy. The longer one experiences this spiritual sleep, the more one desires to reach its perfection. As the Marathi saint Nāmadeva puts it, "āsā nāhi purali", "my wish remained unsatisfied." We are never satisfied, however deeply and intensely we might enjoy the experience of God. (Ibid p. 244-45).

Shri Gurudeva lays great emphasis on the collective sādhana and subsequent collective enjoyment of the bliss of the experience of God when he refers to the song, viz., "nellu kuṭṭuṇu bāramma", "let us thrash paddy, dear lady", from Shri Nimbargi Maharaj. This song embodies a continued culinary metaphor

from the cleansing of the rice to the preparing of the spiritual dish which has to be enjoyed in the company of our spiritual teacher and our spiritual brethren. The accumulation of the Nāma-smaraṇa by collective meditation constitutes a pile of rice-grains. The warding off of the lethargy and inattentiveness that may mar one's individual meditation by sitting in the company of spiritual brethren constitutes the removal of sand particles and husk from the rice-grains. The three vāsanās or desires constitute the oven on which the cauldron of Karma is put, and below it the fuel of kāma and krodha is to be ignited. While progressing in meditation which signifies the process of cooking the rice-porridge, one should be alert and careful enough to combine both spiritual and material welfare. As Shri Gurudeva explains, "Do not follow only spiritual welfare nor only material welfare for its own sake. 'Ubhayameva Samrāṭ', for 'both, O Sovereign!' said Yājñavalkya to king Janaka, when the latter asked him whether he had come for money or for victory in philosophical disputation". As the meditation proceeds towards its fruition in bliss of experience of God, there may arise conceit in us, which is analogous to the overflow of the rice-porridge as it is being boiled. That overflow in the form of conceit is to be put down by using the laddle of samatā or equanimity." When you have thus prepared the sweet porridge, enjoy it to your heart's content in the company of your spiritual teacher and you spiritual brethren.

This conception of the collective enjoyment of the bliss of God-realisation as propounded by Shri Nimbargi Maharaj puts us in mind Shri Gurudeva's brilliant interpretation of saint Kabir's song "गुरू ने मोहिं दीन्हीं अजब जड़ी..... तै परिवार तरी" in the 'Pathway to God in Hindi Literature' (pp. 263-265). "My Guru", says Kabir, "gave me a miraculous herb. It was full of mellifluous juice : अमृत रसन भरी. I deposited it in a mysterious vault inside my heart : कायानगर अजब इक बँगला, ता में गुप्त

घरी..... Now the value and power of this herb is that all the five Nāgas and the twenty-five Nāginis die an instantaneous death as soon as they smell it. The power of this herb is superior to the five Prāṇas, and the twenty-five elements. Beyond these five Nāgas and twenty-five Nāginis, there is also a dark Cobra which is representative of Death. This Kāliya who threatened even Krishna, of course does not die by means of this herb. Death cannot' die; but he becomes terrified by the vision of the Sadguru : सतगुरू देख डरी. Concluding his explanation Shri Gurudeva remarks, "Thus said Kabir, he was saved by the power of the Sadguru. Not only he was saved, but he was also able to save those who were his associates : लै परिवार तरी.

In this context Shri Gurudeva establishes firmly his concept of 'Parivāra-Mukti. Contrasting this conception with Lord Buddha's conception of Sarva-Mukti and the concept of Eka-Mukti adumbrated by Carlyle and familiar to students of Vedantic thought, he says, "We think that the conception of Sarva-Mukti is wrong. It breaks the Law of Sufficient Reason. It is too much to believe that when one saint is born, the whole world is saved. The Parivāra-Mukti is understandable, but Sarva-Mukti is beyond our comprehension. It is all very well for Lord Buddha to say poetically :

कलिकलुषकृतानि यानि लोके,
मयि निपतन्तु विमुच्यतां हि लोकः ॥

On the opposite pole of the concept of Sarva-Mukti stands the conception of Eka-Mukti. Carlyle tells us "to look to our own saving, and leave the saving of the world to its Maker." The conception of Parivāra-Mukti of which Kabir is speaking takes a via-media between Sarva-Mukti and Eka-Mukti.

The Eka-Mukti and the Sarva-Mukti are the thesis and the anti-thesis of which Parivāra-Mukti is the synthesis. The Sadguru,

according to Kabir, is therefore one who liberates not only himself, but also his associates. His associates in Leibnitzean fashion get the benefit of a spiritual vinculum with him. Do not the iron filings catch up the power of the magnet? Do not the planets derive their illumination from the Central Orb? It is following some such line of argument that Kabir was able to say that on account of the presence and power of God in him, he was able to save not merely himself, but all those who had been fortunate to come into spiritual communion with him. (Ibid 264-265). Thus we see that Shri Gurudeva follows in the foot-steps of Shri Nimbargi Maharaja with respect to the conception of synthesis of material and spiritual welfare in spiritual life, and of the enjoyment of the bliss of God-realisation by the saint in the company of his spiritual Teacher and spiritual brethren. Liberation too consists in such an enjoyment of the bliss arising out of the vision of Self or God.

(To be continued....)

- Professor M. L. Sharma,
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Our empirical understanding that a subject must have its object will fail us at this spiritual height. In knowing other souls, they will only know themselves, like one lamp illuminating other lamps. They will, as if, penetrate into each other and will be so similar to each other, that only a philosophical bias and a dogmatic relativitistic theory which is useful to some extent only on the empirical level, will prevent us from saying that they go to form single divine life.

– Gurudev Ranade
(V. C. I. T. - P.19)

Śri Śankarāchārya's Atmānātma - Viveka

(Continued from last issue)

(60)

कोशपंचकं नाम अन्नमय-प्राणमय-मनोमय-विज्ञानमय-आनंदमयाख्याः ।
अत्र मयट्-प्रत्ययो विकारार्थः । तथा च ॥६०॥

The group of the five sheaths is given the following names : (1) Annamaya (2) Prāṇamaya (3) Manomaya (4) Vijnānamaya, and (5) Anandamaya. Here (in the names of the sheaths) the termination 'mayaṭ' is used to show the meaning of modification (vikāra). To explain (60).

It was pointed out in Section 55 that the Inner Self comes to have the limiting adjuncts of the three bodies the causal, the subtle and the gross. These three bodies can be explained with the use of the word 'sheath' thus :- As the gross body is formed and maintained with the help of food, it is called Annamaya Sheath (See Section 67). As seen in Section 52, the subtle body consists of Prāṇamaya, Manomaya and Vijnānamaya sheaths. The causal body is Anandmaya sheath; it is nothing but the Nescience (See Section 55); its state is sleep; and there is joy in the state of sleep. Hence there is no difficulty in calling the causal body as the Anandamaya sheath.

These five sheaths are so called because they are like covers. The word Kośa/Koṣa means a case, a cover, a thing which covers. e.g. A scabbard covers a sword; a case covers a

musical instrument; etc. A sheath does not allow the covered thing to be seen or known. Similarly these five sheaths put a cover on the Inner Self and do not allow an easy vision or knowledge of the Inner Self.

There occurs, a word 'maya' in the words denoting these sheaths. This 'maya' in Sanskrit language is a terminations which is applied after a word. It is also called 'mayaṭ' termination in the language of Sanskrit grammar. This termination 'mayaṭ' is employed to show result or effect or modification. The 'mayat' is placed after a word (denoting a thing) whose effect is to be shown. e.g. The word 'Kāṣṭhamaya' is formed after appending 'maya' to the word Kāṣṭha denoting wood the word then means 'made from wood'. Thus for instance, the word 'Annamaya' means that which is formed from food.

In this section 60, the words 'tatha ca' have been put at the end. They show that an additional explanation will be given (in what follows). In the following sections 61-65 are explained the five sheaths which are different from the Inner Self.

(61)

पितृभुक्तान्नजाद् वीर्याज्जातोऽन्नेनैव वर्धते ।
देहः सोऽन्नमयोनात्मा प्राक्चोर्ध्वं तदभावतः ॥६१॥

The (gross) body originating from the semen produced by the food enjoyed by the father (and the mother) grows with the help of food alone; it is Annamaya Kośa. That Annamaya sheath is not the Self; for there is absence of that sheath before (its production) and after (its destruction) (61).

Annamaya sheath is the gross body formed from and grown with the help of food; but it is not the Self, because it is not eternal like the Self. It is non-existent prior to its production and after its destruction. Hence the non-eternal gross body i.e. the Annamaya sheath cannot be the eternal Self.

(62)

पूर्णो देहे बलं यच्छन्नक्षाणांयः प्रवर्तकः ।
वायुःप्राणमयो नासावात्मा चैतन्य-वर्जनात् ॥६२॥

The Wind/Air which is completely in the body, which gives strength and which makes the sense-organs act is the Prāṇamaya (sheath); (but) that (sheath) is not the Self, as it is devoid of intelligence/sentience (62).

The wind/air in the form of vital breaths/airs is contained in and moves in the entire gross body. The body becomes strong due to its presence i.e. physical strength is derived from it. The sense-organs also function due to its influence. A sense-organ which loses the wind (= vital air) becomes useless, as it cannot perform its own function.

The wind which exists as vital breaths/airs in the body is the Prāṇamaya sheath. Now this Prāṇamaya sheath cannot be the Self; for there is no sentience in it. On the other hand the Self is nothing but pure intelligence itself.

(63)

अहंतां ममतां देहे गेहादौ च करोतियः ।
कामाद्यवस्थया भ्रांतो नासावात्मा मनोमयः ॥६३॥

Manomaya sheath is that which has the tendency to take the body as 'I' and which thinks 'house and the like' as its own, and which is deluded due to the existence (in it) of desire, etc. This Manomaya Sheath is not the Self (63).

As seen in Section 52, the mind is the main thing in the Manomaya Sheath. The mind cherishes various types of desires; and as it gets enveloped in the net of desires, it becomes confused regarding the knowledge of the Self; it is deluded in regard to the true nature of Self.

As seen in Section 48, both the mind and the egoism are of the nature of Saṅkalpa. Hence this Manomaya sheath itself holds the mood or sense of egoism for the body, house, wife, sons, etc. which are the not-Self. It apprehends the not-Self things like body, house, etc. as 'I' and 'Mine'.

The Manomaya Sheath is not the same as the Self. The Manomaya Sheath is deluded and is dominated by desires. On the contrary the Self is neither deluded nor dominated by any desire. Hence the Manomaya Sheath is not the Self.

(64)

लीना सुप्तौ वपुर्बोधे व्याप्नुयादानखाग्रगा ।
चिच्छायोपेतधीर्नात्मा विज्ञानमय शब्दभाक् ॥६४॥

The intellect united with the reflection of the sentience is merged in the state of the sleep, but in the waking condition it pervades the entire body (from the top of the head) upto the tips of the nails (of hands and feet). That intellect bears the name (lit. the word) Vijnānamaya (sheath); but (this Vijnānamaya sheath also) is not the Self (64).

The intellect is the most important element in the Vijñānamaya sheath. This intellect united with the reflection of the sentience comes to be called the Vijñānamaya Sheath. The intellect being nearest to the Self bears, or holds the reflection (or reflected sentience) of the Self's sentience, and hence it appears to be sentient. In the waking condition, this reflected intelligence in the intellect pervades the entire body from top to bottom. But in the state of sleep, the intellect is merged i.e. it ceases to perform its function.

This Vijñānamaya sheath or the intellect can never be the Self; for it carries only the reflected sentience, while the Self is nothing but Pure Intelligence.

(65)

काचिदन्तर्मुखा वृत्तिरानंद-प्रतिबिंबभाक् ।
पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते ॥६५॥

There is a certain internal mode / modification or state which at the time of the enjoyment of the religious merit carries the reflection of joy, and which gets merged in the form of sleep, at the termination of the enjoyment. (This mode is called the Anandamaya sheath) (65)

In the states of waking and dream, the internal organ is functioning; hence there is enjoyment of joy. This particular mode / modification of the internal organ which enjoys the joy carries the reflection of joy. This reflection of the joy is nothing but the reflection of the Self which is of the nature of pure bliss.

On the termination of the enjoyment in the waking and dream states, this internal mode is merged in the form of sleep. That is, in the condition of the sleep there is no awareness of joy at that very time; still there exists joy in the sleeping condition. It is said that in the state of sleep, the subtle modes of Nescience get illuminated by the intelligence of the Self, and they experience the joy (See : Caitanya-pradīptābhiḥ atisūkṣmābhiḥ ajnāna-vṛttibhiḥ ānandam anubhavataḥ ..... / Vedāntasāra). And at the end of the sleep, there is the recollection (or memory) in the form - 'I was happily sleeping'. In this connection Māṇḍūkya Upaniṣad states :- Ānandabhuk prājnah. (As seen in Section 59, the Atman or sentience limited by the singularity of Nescience (=causal body) is the Prājna Self in the condition of sleep).

This Ānandamaya Sheath is also not the Self; for, in the former there is only reflection of joy, while the Inner Self is nothing but pure bliss.

(66)

देहादभ्यंतरं प्राणः प्राणादभ्यंतरं पुनः ।

ततः कर्ता ततो भोक्ता गुहा सेयं परंपरा ॥६६॥

Prāṇa is inside the body; then again inside Prana (there is mind); then there is the agent and then there is the enjoyer. (Thus) there is this series (of sheaths) (which is called) Cave (guhā) (in Upaniṣads) (66).

Here the series of the five sheaths is termed 'Cave'. But in this stanza, after prāṇa there should have been the word 'mind' indicative of the Manomaya sheath. But we find the word 'punah'. Hence the text has to be amended as 'Prāṇādabhyantaram manaḥ'. The tradition above follows the amendation. (It may be that the last word 'punaḥ' in the first line is a misprint for manaḥ).

The Upaniṣad, declare that the Inner Self is inside the 'cave' (guhā-sthita). This stanza informs that this cave in case of the Self is nothing but this series of five sheaths.

These five sheaths are here said to be 'one inside the other' or 'one beyond the former one'. For example :- Annamaya sheath is the gross body. Inside this gross body there is prāṇa i.e. the prāṇamaya sheath. Beyond (or inside) the prāṇamaya sheath there is the Manomaya sheath (which carries the sense of egoism. See Section 63). Beyond (or inside) it there is the Vijnānamaya sheath which supposes itself to be the agent as well as the enjoyer (See Sections 52 and 70). Beyond the Vijnānamaya sheath there is the Ānandamaya sheath i.e. the Nescience. It consists of the reflected joy (See Section 72). Now, this series of the five sheaths is the same as or is like the cave in which the Inner Self is said to dwell.

Now, these very five sheaths which were described in verses in Sections 61-65 are again described in more details and in prose, in the following sections.

(67)

स्थूलशरीरं अन्नमयकोशः । मातृपितृभ्यामन्ने भुक्ते सति शुक्र-शोणिताकारेण परिणतं तयोः संयोगादेव देहाकारेण परिणमते । कोशवद् आच्छादकत्वात् कोश इत्युच्यते । अन्नविकारत्वेसति आत्मानमाच्छादयति । कथम् । अपरिच्छिन्नमात्मानं परिच्छिन्नमिव जन्मादि-षड्भाव-विकार-रहितमात्मानं जन्मादिषड्भाववन्तमिव तापत्रयादिरहितमात्मानं तापत्रयवन्तमिव आच्छादयति। यथा कोशःखड्गमाच्छादयति यथा तुषस्तुण्डुलमाच्छादयति यथा वा गर्भं जरायुरावरयति तथा ॥६७॥

The gross body is the (same as) Annamaya Sheath. When food is enjoyed by the mother and the father, that food is transformed in the form of semen (in case of the father) and blood (in case of the mother); then after their combination, the same food is transformed in the form of the (gross) body. A Kośa (=sheath) is so called, because, like a case or cover, it covers or envelopes. (Now the gross body is called the sheath). The gross body which is the effect/modification or transformation of the food envelopes the Self. (Query:) How (does it cover the Self)? (Reply:) (When it is said that the gross body covers the Self; it means that it does not allow the Self to appear in its own form/nature but it makes the Self appear in a different form. Thus) it covers the Self in the sense that it shows the unlimited Self as (if) limited, it shows the Self which is devoid of the six fold modifications of an existent thing like birth, etc. is as (if) subject to those six modifications, and it shows the Self which is without the three fold misery is as (if) suffering from those three miseries. (Thus the gross body covers the Self) just as a scabbard covers the sword, or just as the chaff (tuṣa) conceals (a grain of) rice or just as the membrane envelopes the embryo (67).

The gross body covers the Self. Here the word 'covering' is understood to point out two aspects : (1) Concealing the real

nature of the Self, and (2) making it appear different from what it actually is. The instances given to illustrate the covering namely scabbard and sword, chaff and rice, and membrane and embryo refer to the first aspect only; the latter aspect is not indicated by them. In order to cover the two aspects of 'covering' mentioned above, the examples of jar-space and open vast space, and crystal and red flower would have been proper. In other words, that the gross body covers the Self means that the gross body acts as the limiting adjunct of the Self.

The gross body covers the Self. It means, as seen above, that the gross body becomes a limiting adjunct (upādhi) of the Inner Self (For upādhi, limiting adjunct, see Section 557. Being the limiting adjunct, the gross body as if creates limitations for the limitless Self and shows the nature of the Self in a different light. To wit :- The gross body which is limited is subject to six fold modifications (for which see Section 39) and threefold misery. These characteristics of the body get superimposed on the Self, so that the Self appears as if it is limited, is subject to the six modifications and as if it suffers the threefold pain. But actually the Self is neither limited nor subject to six modifications and threefold sorrows.

(to be continued.....)

– Prof. Dr. K. V. Apte
Sangli

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Augustine on Christian Virtue

"Temperance is love keeping itself uncontaminated for its object; Fortitude is love readily enduring all for the beloved's sake; Justice is love serving only the beloved and, therefore, rightly governing; Prudence is love sagaciously choosing the things that help her and rejecting the things that hinder."

– Prof. R. D. Ranade
in Pathway to God in Hindi Literature P. 93

Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter XV पुरुषोत्तम योग

Where lies the Divine Wisdom

(Continued from last issue)

(Lord Shri Krishna said)

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुण प्रवृद्धा विषयप्रवाला ।
अधस्य मूलान्यनुसंततानि कर्मानुबन्धीनी मनुष्यलोके ॥२॥

Its branches extend below & above, nourished by the three attributes (त्रिगुण) of virtuous tendencies, worldly tendencies & tendencies of lower nature (सत्व, रज, तम) with sense objects as its twigs and stretch forth in the world of men with the downward roots, traditionally becoming the cause of human activities resulting into bondage.

Sant Dnyaneshwar explains -

The tree of worldly life grows with branches that go below as well as above. Those which go below the ground, also beget roots, which again give rise to branches & leaves below as well as above, due to effects of the three attributes (सत्व, रज, तम). As expounded earlier, the origin is with Nescience and thence grow the eight fold principles of human nature (viz. the five principles of matter, intelligence, mind & ego) taking along with it powerful twigs of knowledge which grow into huge forests of vedas. Before this, arise the big branches of all types of plants & animals.

The branches give rise to eighty four lakhs of different categories of animals and horizontal twigs become the varieties, peculiarities, particularities & castes of each category. These

further result in differentiations like male, female & neuter. They strike against each other due to sensual indulgence. As different types of clouds are seen in rainy season, similarly, different varieties of bodies get created in the form of creepers over this tree. When the stormy winds of the three attributes start blowing, these branches & creepers get entangled amongst themselves. If the wind of worldly tendencies (रजस्) blow powerfully, the branch of human life becomes prominent and the bodies get sectionalised into the four varnas that further crowd the human branches. This gives rise to new buds of the four Vedas with leaves of merits & demerits, leading to growth of materialism with fresh leaf-clusters of desires of transcient happiness. One is unable to imagine as to how many activities arise, virtuous as well as evil, to nourish materialism into new twigs & branches. When the bodies lose their power for sensual pleasures they fall off as dry twigs & leaves. No sooner these fall off, new twigs of fresh bodies shoot out at other locations & grow faster then ever, with objects of sensual desires, as new leaves. Thus when the stormy wind of worldly tendencies (रजोगुण) blows, the locations of this cosmic tree, where crowds of human bodies grow, are known as world of human life (मनुष्यलोक).

The moment, this wind of worldly tendencies stops for a time, the wind of tendencies of lower nature (तमोगुण) takes its place and the same branches of human bodies develop new leaves & twigs of evil desires in the downward direction. These twigs further develop into strong & large stems and bear the leaves & fruit of evil activities. The activities that are forbidden by the Vedas grow into fresh bunches of leaves, promoting abnoxious actions, with the main aim of evil deeds & afflications to others.

(to be continued.....)

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BOOK REVIEWS

Integral Non-dualism : by Kanshi Ram
Publisher : Motilal Banarasidas, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1995. Pages : 189, Price : Rs. 175.

Vijñānabhikṣu, who probably lived in the 16th century, has written on the Brahma-sūtras a commentary called Vijñānāmṛta-bhāṣya. According to him both the world and the individual selves enjoy the status of reality. He accords due importance to both knowledge and action as means of liberation. His thought is a syncretic blend of action, knowledge, devotion and yoga.

Vijñāna-bhikṣu's Absolute is an integral whole in which selves and prakrti inhere as its powers. He has described his theory as *avibhāgādvaita*. It means that the reals like selves and prakṛti remain non-separate from the Absolute distinguishably during creation and indistinguishably after dissolution and before creation. *Sat* and *Cit* constitute its nature. So far as ananda is concerned, he attributes it to the *sattva* constituent of the eternal adjunct of the Absolute.

The world manifested as name and form comprising conscious and unconscious categories of objects and having a definite spatial arrangement and temporal sequence is liable to transformation. Brahman is the all-encompassing locative cause of all. Vijñānabhikṣu clarifies that Brahman as the locus remains unaffected by change, while prakṛti existing in It as material cause does undergo change and is transformed into this world.

Vijñānabhikṣu avers that the objects are perceived by the

self in the form of reflections cast in it. If the reflections of the mental modes reflecting the objects cease to be cast in it, it does not at all imply that the original ones also are blotted out of existence. They cease to matter for the liberated Self, but they do continue to enjoy the status of reality.

Vijñānabhikṣu argues that the states of bondage and liberation would be rendered insignificant if the world were to be taken as unreal. He considers the relationship of non-separateness (avibhaga) to be real in the ultimate sense, because separation is caused and exists only in the middle i.e. during creation only. According to him bheda means separation also. Vijñānabhikṣu describes the state of non-separateness of the Absolute as merger of prakṛti and selves in it.

The relation between the Absolute and the selves should be one of identity-in-difference, i.e. the relationship of aṁsa and aṁsi. Selves, though different from the Absolute, remain eternally inseparable from it. Aṁśatva has the true implication of the homogeneity of the Absolute with the selves and also inseperableness of the latter from the former, like the sun and its rays or the sea and its waves.

The phenomenal existence is indescribable as compared to the Absolute on the one hand and to the hare's horn on the other; it falls in neither category. In other words, the creation is unique insofar as its characterisation as existence or non-existence is concerned. After disintegration what remains is only the material cause, which obviously seems to be more real than the product.

Absolute's unknowability or inaccessibility to experience means that It does not become an object of ordinary perception. Known from the scriptures in a general way, It can be experienced in all its particulars by the Yogin, as his mind acquires a special and inconceivable capacity through yoga.

Self may be conceived as a metaphysical principle of unity underlying subject experience. It is postulated to account for the intelligent order of manifested entities and also for the subjective aspect of reality. Vijñānabhikṣu does not subscribe to the view that the self never enters the plane of objectivity. He holds the view that the self, though luminous, does become an object of cognition through a mental mode.

Self exists as an independent entity distinct from the gross and the subtle bodies. This is an implicit criticism of the Cārvāka view that there is no self other than the material body composed of four elements (except ākāśa), and of the Vijñanāvadin's view that the self is nothing but a stream of fleeting ideas or awarenesses. The unchanging Self always knows the changing modes of the intellect.

Vijñānabhikṣu admits the plurality of selves. He considers the relation identity-cum-difference to be really subsisting between the Absolute and the individual selves. He thinks that the illustration of fire and its sparks is significant. His view that the individual selves eternally reside in Brahman non-separately as its aṁsa-s makes better sense and also confirms to the spirit of the scriptures.

Vijñānabhikṣu defines Self as pure consciousness. It is totally devoid of mutability. Nyāya holds that the substance which is the locus of knowledge is called self. Vijñānabhikṣu suggests that it is more appropriate to assume that consciousness (knowledge) is the very essence (nature) of self. The immutable consciousness (self) assumes the role of a seer, speaker etc. in relation to eyes, mouth etc.

Prakṛti is the opposite polarity of consciousness. As power of the Absolute, it inheres in It along with the selves. On the empirical plane prakṛti represents the object aspect of experience. Prakṛti is the material cause of the manifest universe, both

physical and psychological. Vijñānabhikṣu views that the cause of manifold effects must be admitted as uncaused to avoid the incurrence of infinite regress. And it is this uncaused ultimate cause which is known as prakṛti. A relation of identity and difference exists between prakṛti and its evolutes. The three guṇa-s of prakṛti namely *sattva*, *rajas* and *tamas* serve as instruments of the self to experience pleasure, pain etc. Guṇa-s are not the qualities of prakṛti, as they are the very essence of prakṛti. The diversity of the visible universe can be explained by varying permutations and combinations of these basic elements.

Vijñānabhikṣu admits that the Absolute is the only reality. It is, therefore, implied that prakṛti is not independently real as has been accepted by the traditional Sāṁkhya. He says that it is Īśvara who brings selves into contact with prakṛti. His account of the process of creation bears the stamp of Purāṇic literature.

The *mahat-tattva* is the seed-stage of the internal organ i.e. mental or intellectual apparatus constituted by *buddhi*, *ahaṁkāra* and *manas*. The internal organ is called *ahaṁkāra* when it performs the special function of *abhimana*, which in essence is the conscious identification of the self with a finite being. The mind which brings 'I' into existence is ahaṁ-kāra.

The physical body obviously perishes at the time of death, and so it has to be the subtle body which serves as vehicle for the self to migrate to another body to reap the fruit of actions done previously. The description of the evolutionary process of creation is significant because it helps cultivate the capacity to descriminate the self from what is not self. In preliminary reflection one clearly distinguishes oneself as one's body from other bodies, and at the advanced stage of reflection one succeeds in distinguishing oneself as the inner self (subtle body) from one's own physical body.

The self appears to take on the characteristics of the mind

in which it is reflected. The agency of experience belongs to the reflected self; the original is not affected thereby. Due to ignorance the self seems to undergo the experience of pleasure, pain etc. The quest for absolute freedom from pain is as universal as the longing to live for infinity. The inculcation of faith, which follows the insight into the nature of the Ultimate Reality, is essential for a person to overcome hindrances that are likely to be encountered in his pursuit to attain liberation.

In the mirror of consciousness the mental modes of objects are reflected, just as trees standing on the bank are reflected in the lake. The mental modes reflected in the individual consciousness hide its true nature and make the individual self feel as if it were experiencing what actually occurs in the intellect. As such bondage consists in individual self's erroneously identifying itself with the reflection of the mental modes.

Vijñānabhikṣu ascribes to God the power of binding and releasing the individual selves, thereby revealing his strong theistic inclination. He is much influenced by the Yoga-sutra of Patanjali. His view of God as being not tainted by affliction, karma, fruition, āśaya (p.17) and of prakṛti (p.19) are pointers in this direction. Vijñānabhikṣu prefers yogic discipline, since it is his considered opinion that *asaṁprajñata samādhi* exhausts the residual *prārabdha* instantaneously and liberates the self immediately.

Vijñānabhikṣu does not admit the concept of māyā and undivided oneness of the ultimate Reality. He rejects Rāmānuja's concept of the atomic nature of the individual self. According to Vijñānabhikṣu the Absolute, selves and prakṛti form one integral whole, even though they remain ontologically different. He uses this concept to tide over the dichotomy in assuming the changeless Absolute, while prakṛti inhering in It is constantly in a state of flux..

Vijñānabhikṣu has tried to fuse together the tenets of Sāṁkhya, Yoga and Vedānta, but this fusion has lead to confusion. The view that the Absolute remains unchanged, while prakrti undergoes modification, is not logically sound, since the assumption of absence of change in Brahman notwithstanding the transformation in the entities which inhere in it would render Vijñānabhikṣu liable to the charge of *ardhajaratinyāya*. His view that bliss is not the nature of the Absolute goes against the Upaniṣadic view : Vijñānam ānandam brahma (Bṛhadāraṇyaka Upaniṣad 3.10.28)

On the whole it can be said that the book gives us comprehensive knowledge regarding *avibhāgādvaita* propounded by Vijñānabhikṣu.

– Dr. B. R. Modak

(2)

Sureśvara's Vārtika on Śiśu and Mūrtāmūrta-Brāhmana (Advaita Tradition Series - 7th Volume)

by : K. P. Jog & Shoun Hino

Publisher : Motilal Banarasidas, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1996. Pages : 120, Price : Rs. 150.

It is beyond doubt that the aim of all the *Upaniṣads* is to present the real nature of *Brahman*. Śri Śankarācārya rightly puts this at the very outset of his commentary on the *Iśāvāsya-Upaniṣad* thus - सर्वासामुपनिषदां आत्मयाथात्म्यनिरूपणेनैवोपक्षयात् - - - गीतानां मोक्षधर्माणां च एवंपरत्वात् ।

Upaniṣads try very hard to describe the various facets of *Ātman*. They are never tired of putting forth the nature of *Ātman* in so many different ways. Yet, they are not satisfied, because the exact nature of *Ātman* is beyond the reach of words and mind - यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । - (तै. उप.) Thus,

the *Brhadāranyaka Upaniṣad* has expanded itself to a greater extent in describing the real nature of *Brahman*. Sureśvara is very much successful in keeping up the gravity of philosophical thoughts dealt with in this *Upaniṣad* and the *Bhaṣya* of Sri Sankara in his *Varttika*.

If the first *Adhyāya* is noted for its philosophical thoughts, the second *Adhyāya* is bent on amplifying, in different ways the same tenets adding a few more. The second and third *Brahmanas* (sub-chapters) of the second *Adhyāya* (the present volume i.e. the 7th volume of the *Advaita* Tradition series) are named after *Śiśu* and *Mūrtāmūrta*.

The second *Brāhmaṇa* i.e. *Śiśu-Brāhmaṇa* is socalled because the *Ātman* or *Jiva* is styled to be a *Śiśu*. It is really significant that the *Jiva*, though in its core is *Brāhman* only (*anena-jīvenātmanānupraviśya*) appears to be losing some of its original characteristics due to its connection with *Avidyā*. As such its innocence or ignorance is totally retained like a child. "Therefore B.U.2.2, which seeks to clarify the nature of *Ātman* i.e. the inner-self, describes it figuratively as *Śiśu* 'a young one' bound by physical bonds or, to speak precisely the limiting adjuncts of the same. Also it reveals the secret of names of the self. Naturally, therefore, B.U. 2.2 is called *"Śiśu Brāhmaṇa"* (Intro, the present volume).

As a matter of fact Sureśvara is generally elaborate in his exposition, that is why his *Vārttika* is extended to the number ten thousand in verses. But, here in this *Śiśu Brāhmaṇa*, his brevity is noted as a special point of his literary style. The translators have carefully brought out this feature in their introductory part of this volume thus :- "this shows how brief is *Sureśvars's* explanation of B.U.B. It is not necessary to present here the details of a comparative discussion about B.U.B. and B.U.B.V. It is necessary to point out, nevertheless, that *Sureśvara*

avoids many of the details in B.U.B. on section four. Possibly, he does not appear to notice any significiant philosophical points revealed in them." (p. XVIII)

It is already noted above that the inner-self is figuratively called *Śiśu*. Now, the *Prāṇa*, since it represents the inner-self, as it is next to self in importance is also styled as *Śiśu*. The reason given to this is that it is in no way connected with the worldly pleasures. The senses deal with the pleasures and as such *Prāṇa* remains detached like a *Śiśu* -

विषयेष्वनभिष्वंगाच्छिशुः प्राणोऽभिधीयते । (B.U.B.V. 2.2.9)

It is interesting to note that *Anna* in connection with the *Prāṇa* becomes a sap (*dāma*) or *Bandhana* -

पाशद्वयाभिसन्धानादन्नं दामेति शब्द्यते । *Ibid-20*

Anna is called *Dāman* on account of its close connection with two things (*Pāśadvaya*) i.e. the body and *Prāṇa* (*Sisu*). It is quite evident that the body is well-nourished by food and by that *Vital-Air* is also encouraged. This is the seed of the concept of *Pañcakoṣa*. The gross body is called *Annamaya-koṣa* because *Anna* is the cardinal feature of it. The second sheath (*koṣa*) i.e. *Prāṇamaya* is formed by the subtle portion of the sap (sūksmāṁśena) for which it is called subtler than the gross body. Thus *Anna* is figuratively called *dāma*. The solution for getting rid of this bond consists in the decrease of Karma. दाम प्रतनुतां याति यदा कर्म-क्षयस्तदा । (II-2-21) Here *Karma* stands for sin. Thus the term *Sisu* is used with reference to *Prana* also.

If the second section brings in focus the Doctrine of *Prāṇa* and different forms of *Prāṇa*, the third section highlights the ultimate truth of the same. Sureśvara's deliberation is always critical in its nature. It has the characteristics of a modern essay. It never deals with any topic without any introduction. Naturally, here in this section we find a good introduction at

the very outset. It serves the purpose of an introduction to this Brahmana.

In the biginning of this third section, first he gives the purport of the first section and clarifies the significance of different concepts like *Mūrta, Martya, Sthita* and *Sat*. These technical terms are peculiar in their meanings. The *Mūrta* stands for '*form*'. The three elements viz. earth, water and fire are called *Mūrta*, for, they have form to be perceived. Because of this aspect i.e. *Mūrtatva*, they are 'mortal'. In other words they are observed to perish. They are limited by time. And the last aspect i.e. *Sat* owes much to the aspect of *Sthita* for its existence. In other words they are called *Sat* because of being limited in time and space. This term *Sat* does not stand for the eternal existence of *Brahman*. It is just existing so that it can be directly perceptible. Thus, all these four aspects are interlinked and interdependent. Sureśvara clarifies this very effectively thus :-

मूर्तत्वादेव मर्त्यं तन्मर्त्यत्वादेव तत्स्थितम् ।
स्थितत्वादिन्द्रियग्राह्यं निर्धार्यैदंतया पृथक् ॥ (2-3-29)

Out of these five gross elements if first three are styled as *Mūrta* the remaining two i.e. *Vāyu* and *Ākāśā* are understood to be *Amūrta*.

क्षितिर्जलं तथा वन्हिरित्येतन्मूर्तमुच्यते ।
भूतद्वयममूर्तं च वायुश्चाकाशमेव च ॥ (II-3-27)

The term *Mūrta* is taken as form; on the contrary *'Amūrta'* would be bereft of form. The logical consequences are clealy understood. If no form is found it cannot be mortal. Naturally, it is also not limited and as such it can be beyond direct perception. But, it is to be noted that immortality is not therein as the *Brāhman* has. They (wind & ether) are mortal from the point of the other three mortal elements. Thus, the topic of discussion has given sufficient scope to name the *Brāhmaṇa* after

it. i.e. *Mūrtamaurta*. Strictly speaking the elements, which are termed as *Mūrta* and *Amūrta* are the aspects of the supreme Brahman itself. But it is due to the relation of Avidya that the Brahman appears to be in the form of *Mūrta* and *Amūrta* - अविद्यावत् परं ब्रह्म मूर्ताऽमूर्तादि लक्षणैः । (II-3-18) Both these aspects are the manifestation of Brahman only -
अमूर्तमेव च तद्रूपं मूर्तमेव च । (II-3-17).

Sureśvara is aware of the meaning for which it stands i.e. real existence while interpreting the term *sat* ('directly perceptible' in this context), which is the property solely belonging to *Brahman* only. It may give rise to some shoots of confusion but, he himself clarifies the sense in which it is used. The translators have noted this point in the relevent context.

Bhartṛprapañca, one of the most vigourus predecessors, cannot disappear from the screen of Sureśvara's exposition. Sureśvara may or may not agree with his opinions but Sureśvara refers to him with high respect. In this context i.e. the exposition of *Mūrta* and *Amūrta* in relation to the body (*adhyātma*) and the subtle (*amūrta*), Sureśvara freely gives the interpretation of Bhartṛaprpañca which is acceptable to him. The translators have rightly noted the context in which Susreśvara is not in consonance with the theory of Bhartṛaprpañca on the nature of Puruṣa in the shape of the inner self., ".....a full exposition of Bhartṛaprpañca's notion about the entire theory (*prakriyā*) involved in this respect by pointing out in brief the faults viz. its opposition to *Vedic* teachings and following inconsistantly the views of *Tārkikas* (*Sāmkhyas* included); and a fuller criticism of that theory which necessitates a refutation and rejection (also) of Bhartṛaprpañca's postulation of the primordial matter as possessed of three Rāṡis 'tendencies' ..... (Intro p.XIX)

Sureśvara's theory of *Bhedābheda* owes much to the view of Bhartṛaprpañca for its development. The whole book reveals

this as a sound background for it. The translators have rightly brought out this thus - "This statement of the synoptic contents of B.U.B.V. 2.2 and 3 (particularly those in B.U.B.V.2.3) reveals how much importance Sureśvara attaches to the opinion of the great Vedantic predecessor Bhartṛaprpañca - this in relation to the interpretation of Vedantic sentences in the light of his own theory of *Bhedābheda vāda*". (Intro.XX)

The importance of this *Brāhmaṇa* is raised to a great height when we find that one of the most vigorous sentences which have shaped the future of Advaita Vedanta i.e. *Neti neti* is running through this *Bhāhmaṇa*. Sureśvara insists with all the emphasis at his command on the real nature of *Brāhman* which is the central point of the sentence "नेति नेति न ह्येतस्मादिति नेत्यन्यत् परमस्ति - - - । (बृ. उप.2-3-6) and not on the negation of the world.

साक्षात् ब्रह्मत्वसिद्ध्यर्थमादेशोऽयमथोच्यते । (II-3-214)

Sureśvara gives a significant interpretation to the repetition of *Neti*. One *Neti* negates whatever is sought to be taken up (or postulated by any objector) and the second one proceeds to negate all that is sought to be known (or an object conceived as what is to be known).

नेति नेतीत्यतो वीप्सा जिधृक्षितनिषेधतः ।
बुभुक्षितस्य कृत्स्नस्य वीप्सैवातो निषेधनी ॥ (II-3-199)

Since this topic is named after *Mūrtamūrta*, which constitute the whole universe the repetition *neti neti* may also suggest the negation of both *Mūrta* and *Amūrta*. However, the negation of this world is to show the real nature of the supreme *Brahman* (*nirupādhika Brahma*) and not vice-versa. The authors have rightly brought out this purport by quoting the Nyāyakalpalatikā as follows - सोपाधिके ब्रह्मणि गृहीतसम्बन्धं पदं निरुपाधिकं लक्षयतीत्यर्थः । (Intro, p. XIX)

The wordings of Sureśvara are somewhat eccentric in nature. Professor M. Hiriyanna rightly notices this thus :- "When we take this feature into consideration alone with easy command which our author has over the language, and the general purity of his style, we would, it seems, attribute it to his habit of writing in Sanskrit with freedom and confidence of a master using a living idiom".

As such the literal translation of some of the verses in simple English is not at all possible. The translators have found a way to overcome this problem. They have tried to avoid the literal translation and have brought in main the purport of the author without disturbing the core of the verse. The translators have put the same thus in the preface - "A few words about our translation may not be unnecessary. There is inherent difficulty in rendering into simple English structure the slightly (and comparatively) truncated or complex Sanskrit structure; we have yet tried at a number of places to simplify the same by avoiding as much literal English rendering as in the earliar parts of our series".

However, the authors have tried successfully to keep the vigour of Sureśvara's verses in their translation and explanation. The authors have carefully noted the interpretations of Bhartṛprapañca, which inspired both Sureśvara and his teacher. Sureśvara suggests the name of Bhartṛprapañca respectfully as *Kecit Pracakṣate* (2-2-15). Any way the translators have tried very hard to make the translation as easy as possible.

It would have become certainly easier if the long quotations in Sanskrit from different commentaries, alluded to here in the footnotes of the verses were in Devanagari script only. It seems to be bit difficult to read the long Sanskrit sentences in transliterated form. It may make the reader to drop the idea of reading the whole sentences to their ends. Even in the

introductory part it would have been more helpful if the subject matter, brought in essence was in small sentences rather than in long tedious sentences.

As before, the long list of half-verse-index at the end certainly adds much to a ready reference for the researchers in particular and any reader in general. Any way, the book is well produced and readers with certainty will pass their remark after reading this volume as "short and sweet." In fine, it is an effort of grand success in the tradition of Advaita.

– Dr. Veneemadhava Shastri Joshi

❑❑

*In Surdas, a philosophic contemplation on death becomes a powerful incentive to the spiritual life. Many philosophies of antiquity, like the Stoics, made a continuous use of it. Even the Epicurcans tell us not to be afraid of Death; for they say, "When we are, Death is not and when Death is, we are not." St. Paul, the great Christian apostle, used to say, "I die daily". This is as much as to say, that only when we keep the fact of death every moment. before us we may been couraged to devote continuous attention to the spiritual life. There is a famous poem in surdas, "*जा दिन मन-पछी उड़ी जैं है ।*" in which he tells us in a didactic manner how this contemplation on death might be achieved. In ordinary course of nature, when we look at a tree, we find that when the foliage of the tree has fallen down, them the bird which used to sit on it flies away."*

– Gurudev Ranade

on 'Surdas' - the Hindi Poet.

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FOR THE PERIOD ENDING 31-3-1998.

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